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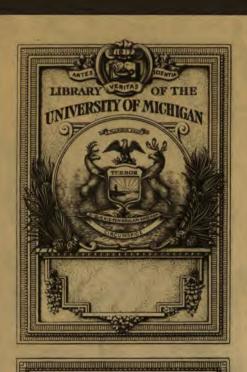
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THE WARNING

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THOMAS JEFFERSON:

OR

A BRIEF EXPOSITION

OF THE DANGERS TO BE APPREHENDED TO OUR CIVIL AND RELIGIOUS LIBERTIES,

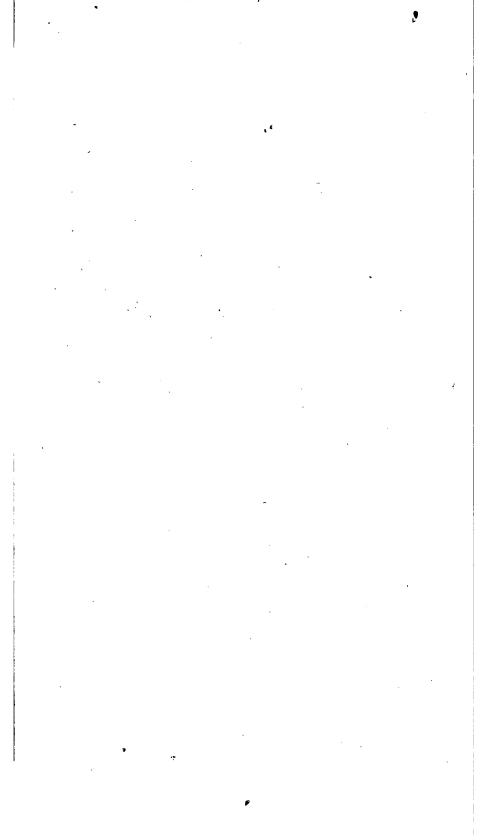
FROM

PRE SBYTERIANISM.

BY JUSTUS E. MOORE.

PHILADELPHIA:
WM. J. CUNNINGHAM,
104 South Third Street.
1844.





THE WARNING

OF

THOMAS JEFFERSON:

OH

A BRIEF EXPOSITION

OF THE DANGERS TO BE APPREHENDED TO OUR CIVIL AND RELIGIOUS LIBERTIES,

FROM

PRESBYTERIANISM.

BY JUSTUS E. MOORE.

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WARNING OF THOMAS JEFFERSON.

BY JUSTUS E. MOORE.

UNDER the influence of no pope, or bishop—subscribing to no man's religious opinions—opposed to all proscription—in favour of every man going to heaven in his own way—and belonging to no political party until the burning of the churches of St. Michael and St. Augustine, we think we may elucidate the "Warning of Jefferson" without much bias; and in doing so, we call upon every friend of the Constitution of the United States, and upon every advocate of civil and religious liberty to weigh well the undeniable facts which we offer, from which may be traced the origin of a "Christian Party in Politics," a party which has cast irretrievable disgrace upon our city, our state, and our republican institutions.

Thomas Jefferson, after commenting on the danger that might arise to our country from the introduction of monarchical or other predilections by immigrants, warns us particularly against a more serious danger, growing out of the intolerance for which Presbyterianism has been distinguished in all ages. In Vol. IV., p. 358, he remarks:—

"The atmosphere of our country is unquestionably charged with a threatening cloud of fanaticism, lighter in some parts, denser in others, but too heavy in all. I had no idea, however, that in Pennsylvania, the cradle of toleration and freedom of religion, it could have risen to the height you describe. This must be owing to the growth of Presbyterianism. Their ambition and tyranny would tolerate no rival, if they had power. Systematical at grasping at an ascendancy over all other sects, they aim at engrossing the education of the country; are hostile to every institution they do not direct; are jealous at seeing others begin to attend at all to that object."

On the same subject, he writes in his letter to William Short, p. 322: "The Presbyterian clergy are the loudest, the most intolerant of all sects; the most tyrannical and ambitious; ready at the word of a lawgiver, if such a word could now be obtained, to put the torch to the pile, and to rekindle in this virgin hemisphere the flames with which their oracle, Calvin, consumed the poor Servetus, because

S. M

he could not subscribe the proposition of Calvin, that magistrates have a right to exterminate all heretics to the Calvinistic creed. They pant to re-establish by law that holy inquisition, which they can now

only infuse into public opinion."

We confess that when we first read these remarks of Thomas Jefferson, although knowing he entertained but little or no respect for the Christian religion, we regarded them as the extravagance of prejudice; but on further examination we were compelled to consider them as the result of long and serious investigation. And in order to clear this illustrious statesman of any such imputation, it is necessary to give a slight sketch of the rise and progress of Presbyterianism, or at least a few extracts from the standards of that faith, from public confessions practically illustrated by penal enactments, and also from the writings of the chief framers and expounders of that doctrine.

We will commence with the Confession of Helvetia, which teaches "That the magistracy ought to have the chief place in the world. His principal duty is to procure and maintain peace and public tranquillity—to extirpate falsehood and all superstition, impiety, and idolatry, and shall defend the Church of God; for indeed we teach that the care of religion doth chiefly appertain to the holy magistrate."

The Dutch Confession declares that God "hath armed the magistrate with a sword to punish the bad and to defend the good. Furthermore, it is their duty to be careful not only to preserve the civil polity, but also to endeavour that the ministry be preserved:

that all idolatry and counterfeit worship be abolished, &c."

The Confession of Saxony teaches that "the word of God doth in general declare this concerning the power of the magistrate; first, that God wills that the magistrates, without all doubt, should sound forth the voice of the moral law among men, according to the ten commandments, or law natural by laws forbidding idolatry and blasphemies, &c.;" for well has it been said of old: "that the magistrate is a keeper of the law, i. e. of the first and second table, as concerning discipline and good order. This ought to be their special care (of kingdoms and their rulers), to hear and embrace the true doctrine of the Son of God, and to cherish the churches, according to Psalm ii. and xxiv., and Isaiah xlix., and kings and queens shall be thy nurses, i. e. let commonwealths be nurses of the Church, and to godly studies."

The French Confession declares "that God hath delivered the sword into the magistrate's hand, that so sins committed against both tables of God's law, not only against the second, but the first also,

may be suppressed."

The celebrated professor of theology, Turretin, thus explains the Geneva Confession: "Magistrates have the right to restrain contumacious and obstinate heretics, who cannot be cured of their errors,

and who disturb the peace of the Church, and even to inflict upon them due punishment, since magistrates are keepers of both tables,

and the care of religion pertain to them, &c."

The Westminster Confession, cap. xx. art. 4, teaches that "The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven; yet he has authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline be prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath the power to call synods, to be present at them, and to provide that whatsoever be transacted in them be according to the mind of God."(1)

The striking uniformity in all these Confessions for the consolidation of Church and State government, must be observable by all; and had I time, I would here transfer the many scriptural testimonies which they have quoted as explanatory of the "mind of God," or more plainly speaking, as arguments for the accursed union of Church and State. But, by way of illustrating these Confessions, particularly of the Westminster Confession, which is the standard of Presbyterianism of this country, I would submit the following extracts, from penal enactments, from the declarations of General

Assemblies, &c.

"That papistry and superstition may be utterly suppressed, according to the intention of the acts of parliament, repealed on the 5th Act Parl. King James VI. And to that end they ordain all papists and priests to be punished with manifold civil and ecclesiastical pains, as adversaries to God's true religion, preached and by law established, within the realm (England), Act 24, Parl. 11. King James VI."

From the coronation oath in the National Covenant, we extract

the following:

"And they shall (the kings and princes) abolish and gainstand all false religion contrary to same (the Westminster Confession), and they shall be careful to root out of their empire all heretics and ene-

mies to the true worship of God, &c."

"So it cannot be denied (see Declaration and Brotherly Exhortation, in the Acts of Assembly, August, 1647) that upon these passages and proceedings hath followed the interrupting of the so much longed for reformation of religion, of the settling by Presbyterian government, and of the suppressing of heresies and dangerous errors, which works the parliament had taken in hand."

"We are also very sensible of the great and imminent dangers into which this common cause of religion is now brought by the growing and spreading of the most dangerous errors in England, to

the obstructing and hindering of the begun reformation; as namely, besides many others, Socinianism, Arminianism, Anabaptism, &c. and that which is called liberty of conscience, being indeed liberty of error, scandal, schism, heresy, dishonouring God, opposing the truth, hindering reformation, and seducing others."

In 1645 they passed an ordinance (see Neal's Protestant History, vol. iii. p. 171) forbidding the use of the Episcopal Common Prayer Book, not only in places of "public worship," but also "in any private place or family," under the penalties of "fines and imprisonment." They also, says Neal (protestant), vol. iii. p. 332, pres sented a petition to the king, requiring that the Episcopal religion should be utterly abolished by law. In 1646, according to the same author, vol. iii. p. 291, the Presbyterian ministers "prevailed with the lord mayor and court of aldermen, to join with them in presenting to parliament an address"-" For a speedy settlement of Church government, according to the covenant, and that no toleration might be given to popery, prelacy, superstition, hereay, profaneness, or. any thing contrary to sound doctrine, and that all private assemblies might be restrained." They held, according to Crosby (protestant), vol. i. p. 313, that "toleration was and would be a root of gall and bitterness;" that it was "a soul-poison;" "a sword in the hands of a madman;" "a city of refuge in men's conscience for the devil to fly to."

In another petition to parliament they entreated, says Neal, vol. iii. p. 364, that "All separate congregations, the very nurseries damnable heretics, may be suppressed; and that an ordinance made for the exemplary punishment of heretics and schismatics, &c." Accordingly, on the 2nd of May, 1648, a law was enacted, punish: ing with death, and without benefit of clergy, all such ministers, and others, as shall publish, or maintain by preaching, writing, printing, or any other way, anything against, or in derogation of, Church government," (Presbyterianism.) And when the parliament, says the same author, p. 400, was in danger from the growing strength of the army, the Scotch Presbyterians, being invoked by their Eng. . lish brethren, "published a declaration in the name of the kirk and the whole kingdom, wherein they engage, by a solemn oath, to establish the Presbyterian government in England," .

clare against "all toleration and liberty of conscience."

We might here refer to penal engineents made by Presbyterians in different parts of Europe against all denominations, but as we wish to be brief, we will merely adding a few laws passed against the Quakers in New England, as explanatory of their Confession of

Faith in this country.

In Sawel's Hist. (protestant), p. 191, we find the following:—"In the year 1658% law was made" (against Quakers) "which, besides imposing heavy penalties and imprisonments, extended to working in the house of correction, severe whipping, cutting off ears, and boring through their tongues with red hot irons, whether male er female, and such like inhuman barbarities."

According to the same author, p. 218, a law was made by the court; of Boston, October 20, 1658. We extract a part:—"Whereas, there is a pernicious sect (commonly called Quakers) do take upon them to change and alter the received laudable customs of our nation, and also to destroy the orders of the churches, by denying all established forms of worship; for prevention thereof, this court doth order and enact, that every person or persons being convicted to be of the sect of the Quakers, shall be sentenced to be banished upon pain of death."

It will be observed that these laws are in perfect harmony with the Confessions above given, but the principal article found in all these Confessions of Faith, and in that of Presbyterianism of this country, and which they believe as a positive commandment revealed to them by Almighty God, is (Confession of Faith, pp. 218, 219, Quest. 108) "the disapproving, detesting, opposing all false worship, and according to each one's place and calling, removing it and

all the monuments of idolatry."

Here is a pretended commandment from Almighty God, directly opposed to civil and religious liberty, hostile to all other denominations, and inimical to the Constitution of the United States, as that Constitution recognizes the right of all worshipping God according to their own predilections. We hope every friend of human rights will weigh it well. It is a commandment which enjoins upon all, from the petty tipstave in our courts up to the President of the United States, to "remove, according to each one's place and calling, all false worship, and all the monuments of idolatry." But this we are told means "moral influence." We are compelled to say that this meaning is sufficiently refuted by their history, by their penal enactments, by the writings of the chief framers and expounders of their doctrines, who persecuted, and also by the scriptural quotations which they have adduced as confirming the warrant for their inhuman and intolerant persecutions. The seventh chapter of Deuteronomy, referred to particularly, is very expressive on this point. Verse 2 says, "And when the Lord thy God shall deliver them before thee, thou shalt smite them and utterly destroy them: thou shalt make no covenant with them, nor show mercy unto them."

Verse 5: "But thus ye shall deal with them, ye shall destroy their altars, and break down their images, and cut down their groves,

and burn their graven images with fire," &c.

For practical illustrations of these verses, or rather of the whole seventh chapter of Deuteronomy, and of the meaning of "moral influence," I would merely advert to the cantons of Switzerland, where the Presbyterians banished the Baptists under penalty of death if they returned; in the canton of Zurich, where (see Ruchet's

Hist., protestant, of the Reformation in Switzerland, vol. iii. p. 99) they decreed that not only Baptists themselves, and those who protected them, should be put to death, but that all non-informants would be condemned as perjurers to imprisonment and exile; and in Berne, where they extirpated the same denomination, beheading the men and drowning the women. Singular illustrations of "removing all false worship," truly, by "moral influence." Look, too, in Holland, where they drove the remonstrants out of their churches, plundered of their property; condemned the Arminians, deprived them of the exercise of their religion, banished their ministers, racked to death the Lutherans, and quartered the Catholics. View them in Geneva, burning heretics at the stake; in Scotland, putting those to death who said or heard mass three times; in England, depriving the Episcopalians of the Book of Common Prayer; in Ireland, murdering the Catholics like wild beasts; and in New England, persecuting the Quakers, stripping men and women half naked. fastening them to cart-tails, dragging them through the surrounding towns, while scourging them unmercifully upon their backs, imprisoning them, confiscating their goods, cutting off their ears, boring their tongues through with red hot irons, and at last hanging them upon an ignominious gallows. Verily these are striking exemplifications of "removing all false worship" by "moral influence."

The above facts, all of which we have gleaned from protestant authority, we deem sufficient to remove any imputation that prejudice might cast on the character of Jefferson for his remarks on Presbyterianism. And that he fully understood the genius of that doctrine, and its bearings on civil and religious liberty, we think few will deny. Let us now go into an elucidation of his warning.

"The Presbyterian clergy," says Jefferson, "are the loudest, the most intolerant of all sects, the most tyrannical and ambitious."

In proving this assertion of our distinguished statesman we might enumerate some thousands of instances from protestant authority, but we will merely give a few, commencing with the founder of This black-hearted murderer, (see Presbyterianism—Calvin. Robinson's protestant, Eccles. Researches, p. 340) after plundering Servetus of his property; confining him in a damp prison till "he was almost eaten up with vermin," denying him an advocate, loading him with every indignity that barbarity could invent, and at last burning him at the stake,-wrote a work entitled "A faithful account of the Errors of Michael Servetus, in which it is proved, that heretics ought to be restrained with the sword." In a Letter to the Marques de Poet, dated Sept. 30th, 1561, he says, "Honour, glory and riches, shall be the reward of your pains: but above all, do not fail to rid the country of those zealous scoundrels, who stir up the country to revolt against us. Such monsters should be exterminated, as I have exterminated Michael Servetus, the Spaniard." Verily, this gentleman, fully carried out vii. ch. Deuteronomy and

2 ver. "And when the Lord, thy God shall deliver him before thee, thou shalt smite him and utterly destroy him: thou shalt make no

covenant with him: nor shew mercy unto him."

John Knox, the founder of Presbyterianism in Scotland, and who according to Doctor Heylin, a protestant, characterized the cold-blooded assassination of Beaton, as a "godly act," has laid down these principles as universal tenets of faith.

"Ye are bound (appeal to Knox's Hist. of Reform. p. 10) to remove from honour and punish with death (if the crime so require) such as deceive the people, or defraud them of that food of their

souls, I mean God's lively word."

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"None," Idem. p. 21, "provoking the people to idolatry ought

to be exempted from the punishment of death."

"It is not only lawful," Idem. p. 25, "to punish to the death such as labour to subvert the true religion, but the magistrates and the people are bound to do so, unless they will provoke the wrath of God against themselves."

"Intimation was made," Knox's Hist. p. 352, " to others as to the abbot of Corraguel, the parson of Saughar, and such, that they should neither complain to the queen nor council, but should execute the punishment that God has appointed idolators in his word where-

ever they should be found."

Here is another beautiful illustration of the seventh chapter of Deuteronomy. But we have a few more examples of these divines.

Edwards, a distinguished divine, says Neal, when addressing the civil rulers respecting the commandment, " removing all false worship," declared, "A connivance at, and suffering without punishment, such 'false doctrines and disorders, provokes God to send A toleration doth eclipse the glory of the most excellent reformation, and makes these sins to be the sins of the legislature that countenances them. A magistrate should use coercive power to punish and suppress evils, as appears from the example of Eli." Again, says Edwards, "Toleration will make the kingdom a chaos, a Babel, another Amsterdam, a Jordan, an Egypt, a Babylon. Toleration is the grand work of the devil, his master-piece, and chief-engine to uphold his tottering kingdom. It is a most compendious, ready, sure way to destroy all religion, lay all waste, and It is a most transcendent, catholic and fundamenbring in all evil. As original sin is the fundamental sin, having the seed and spawn of all sins in it, so toleration hath all errors in it, and all evils." See Verplank's Discourses, p. 23 and 24.

"My judgment," says Baxter, another celebrated divine, "I have always freely made known. I abhor unlimited liberty or

toleration of all."

The Rev. Mr. Whitaker, a learned protestant author, says of Knox, and proves it by facts, "that he was an original genius in

lying that he felt his mind impregnated with a peculiar portion of that spirit of falsehood which is so largely possessed with the father of lies." See Vindication of Mary, Vol.

ii. p. 22.

Of Buchanan, another distinguished divine, the same author remarks, that "Buchanan became equally devoid of principle and of shame, ready for any fabrication of falsehood, and capable of any operation in villany." These remarks are confirmed by Dr.

Stewart. See History of Scotland, vol. ii. p. 245.

"There happened," writes Brandt, a Reformed minister, Vol. i. p. 316, "something in North Holland about this time, which will appear a bloody spot in our history. Divers popish housekeepers were, at the instigation of Sonoy, very inhumanly treated by an extraordinary tribunal, or court of judicature, in order to discover a supposed plot, upon the forced and improbable evidence of certain felons, who all of them recanted their accusation at the point of death. One of the said papists, named Koppe Cornelson, was tortured to death; his son Nanning was stretched on the rack two or three and twenty times, with new invented cruelties, notwithstanding he attested his innocency every time he was taken down; and at last was quartered—his heart torn out of his body. A little before his death, when he ought to have been allowed to think of heaven, and the condition of his soul, the judges gave him sweet wine to confound his speech and understanding, which he through faintness and thirst, greedily swallowed; however, it did not so far deprive him of sense, but that when he mounted the scaffold, he again declared his innocence. But the minister, Jurian Eppeson, under pretence of strengthening him with arguments from Scripture, interrupted him with noise and clamor, reproving him for denying the crime, and affirming that he had owned it before. Upon which the patient cited him to appear before the tribunal of his God within three days, or as others say within four or five. The said minister returned home after the execution of Nanning, much troubled in mind, continually complaining of the summons given him, and taking his bed, became a corpse within the time limited."

Here is a divine, who not satisfied with taking life, attempted the destruction of the soul; an act of demon-like cruelty that surpasses any thing we have read of in history. An effort is made to intoxicate the poor victim on the brink of eternity, that the monster Eppeson, may extort from drunkenness, while plying him with texts from

Scripture, a base confirmation of his own slanders.

We will conclude this passage of our distinguished statesmen, that the "Presbyterian clergy are the loudest, the most intolerant of all sects, the most tyrannical and ambitious," with a few native exhibitions, that happened in New England.

According to Sewell, "December 22nd, 1662, at Dover, Anne Coleman, Mary Tomkins and Alice Ambrose, were sentenced to be

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fastened to the cart-tail, and whipped on their naked backs, through eleven towns, distance of eighty miles. Then on a very cold day, the deputy, Walden at Dover, caused these women to be stripped naked from the middle upward, and tied to a cart, and then whipt them, while the Parson looked on and laughed at it."

"The unjust and bloody sentence of death," says Sewel, p. 226, was executed upon William Robinson and Marmaduke Stevenson, the 27th of Oct. 1659. When they were come near the gallows, the parson (Wilson,) tauntingly said to Robinson, 'shall such jacks as you, come in before authority with their hats on?' to which Robinson replied, 'Mind you, mind you, it is for the not putting off the hat, that we are put to death.'"

"The persons," remarks the same author, p. 254, "that were hanged were barbarously used, even their shirts were ripped off with a knife, and their naked bodies cast into a hole that was dug without any covering; and parson Wilson makes a ballad, on them"

In 1658, writes Sewel, pp. 190, 192, "William Brent and William Leddra came to Newbury; thence they were carried to Boston to the House of Correction, to work there; but they unwilling to submit thereto, were kept five days without any food, and then beaten twenty strokes with a three corded whip."

"Next they were put in irons, necks and heels so close together that there was no room left between them for the lock that fastened them, and kept in that situation for sixteen hours and then brought to the mill to work; but Brent refusing, was beaten by the inhuman jailer, with a pitched rope, more than a hundred strokes, till his flesh was bruised into a jelly, his body turned cold, and for sometime he had neither seeing, feeling, nor hearing."

The parson John Norton was heard to say, "William Brent endeavoured to beat our Gospel ordinances black and blue, if then he be beaten black and blue, it is but just upon him; and I will appear in the behalf of him that did so." See Sewel's Hist. pp. 193, 194. "Many," says the same author, "both men and women, were stript naked from the waist and upward, tied to the cart-tail, and scourged in the most brutal and barbarous manner, while the parsons who were the principal instigators to such more than savage meanness, were pleased in nothing better than in the exercise of such anti-christian and diabolical cruelties." Such are a few of the native exhibitions of our Presbyterian divines, whom our distinguished Statesman has asserted to be the "loudest, the most intolerant of all sects, the most tyrannical and ambitious."

We will now proceed to illustrate the most remarkable sentence in the Warning of Jefferson, respecting the Presbyterians:—

"Their ambition and tyranny," he says, "would tolerate no rival, had they power. Systematical at grasping at ascendacy over all other sects—" And what does this "systematical at grasp-

ing" consist in—what is the system? History answers thick, gross, unmitigated slander. By slander, according to Brandt and Neal, protestants, they put down the Arminians and the Lutherans in Holland, the Episcopalians in England, and the Catholics every where.

"The Remonstrants," writes Brandt, Vol. ii. p. 427, "were (as they themselves complained) through the many slanders raised against them in those times, rendered so odious to the common people and to the vilest of the mob, especially, that they could hardly walk the streets without being called Arminians, and other reproachful names and pointed at as they passed. Many cried out aloud that they held a correspondence with the Spaniards and Jesuits, that they received bribes and pensions from them, and would have betrayed their country to them if they had not been hindered."

Vol. ii. p. 448, Brandt remarks, "They have by their preaching and discourses instilled very ill opinions of the said Remonstrants into the common people, accusing them of promoting novelties, describing them by heretical nicknames, and reporting that they endeavored to introduce popery, and to betray the country to Spain."

Again, says the same author, Vol. ii. p. 566, "The general strife was, who should write and calumniate most. All the streets and market places rang with songs and ballads made upon the prisoners.

* * The most satirical papers appeared without any name to them. Among the rest, one was entitled, 'The Golden Legion of the new St. John,' 'The Golden Bellows of the Spanish Knave,' in which the advocate is charged with taking money of the Spaniards, &c., &c. All of them ridiculing and exposing the Remonstrants, the past administration, the discharging the warders, the change in the magistrates, and, in a word, representing every incident with the utmost spite and rancor."

"God be praised," said the President Bogerman, of the Synod of Dort, "God be praised, we shall have but one religion in all the provinces. We will first extirpate the Arminians, and then all the other sects must come to the church, or fly the country." (See Brandt, Vol. iii., p. 402.) And the instrument, or rather the system,

for the accomplishment of this purpose was slander.

In 1617 the mob was instigated to attack the Remonstrant heretics, their names being known and their houses marked. Brandt mentions a female who with much difficulty escaped the murderous mob, and who, on recovery from a state of insensibility, remarked, "Ah! sir, this is the fruit of your ministers' sermons, who enrage and exasperate the people against us."

"It was remarked by one," says the same author, Vol. ii., p. 295, "in extenuation of their persecutions, 'God has inspired these children to act thus; he has revealed it to them, that the Arminians seek to enslave the country to the Spaniards, and makes

use of these lads to prevent it."

Bayle, who was educated a Calvinist, in quoting Manimburg, says, "that the libels of the Presbyterians against the Jesuits, the clergy and the government of France, amounted to ten volumes, which were filled with all that detraction and the blackest malignity have ever invented, of supposed crimes, atrocious invectives and calumny, spread out brutally and without judgment or taste."

Chalmer, (protestant) in his Life of Mary, Vol. ii., p. 9, states that the Presbyterians employed the same instrument, slander, in

accomplishing the ruin of the unfortunate Queen of Scots.

The same system was pursued during their civil wars in England. According to protestant authority the most absurd and stupid slanders were circulated. Bishop Wharburton remarks, that the Presbyterians "preached and fought for the King's destruction; and fasted and prayed for his preservation when they had brought him to the scaffold." . Their slanders never ceased. According to the Remonst. of Paul, in 1641, the Catholics were denounced as "the sowers of discord between the King and his faithful commons." This day whole fleets of foreign Papists were created upon the coasts; the next day the equipage of a Catholic nobleman was magnified into a Popish army. (See Nalson's Collections, Pref. p. 76.) Now the nation was terrified with the report of "an army under ground." (See Exam. of Neal's Hist. of Puritans, by Grey, Vol. ii., p. 260.) Then the inhabitants of London were alarmed, according to the same author, with the intelligence of a new gun-powder plot for "blowing up the river Thames and drowning that faithful protestant city." A tailor by the name of Beale, says Clarendon's Hist, of Rebellion, was introduced to the House of Commons by the celebrated John Hampden, who averred that "walking in the fields, near a bank, he overheard from the opposite side of it, the particulars of a plot, concerted by priests and other papists, for one hundred and eight assassins to murder one hundred and eight leading members of Parliament, at the rate of ten pounds for every lord and of forty shillings for every commoner so murdered." See Nalson's Col. Vol. ii. p. 647, &c.

The Episcopal clergy, according to Heylin, protestant, were persecuted by the same system—slander. That author states that "they could find no other title for the Archbishop of Canterbury than Beelzebub of Canterbury, Pope of Lambeth, the Canterbury Caiphas, Esau, a monstrous anti-Christian Pope, a most bloody opposer of God's saints, a very anti-Christian beast, a most vile and cursed tyrant. He tells us further of this humble and meekspirited man, that no Bishop ever had such an aspiring and ambitious mind as he; no, not Cardinal Wolsey: none so proud as he; no, not Bonner, the butcher of London. In general he tells us both of him and the rest of the bishops. That they are unlawful, unnatural, false, bastardly governors of the Church, the ordinances of the devil, petty Popes, anti-Christs, incarnate devils, Bishops of

the devil, cogging, cozening knaves, and will lie like dogs. That they are proud, popish, presumptuous, profane, paltry, pestilent, pernicious prelates and usurpers; enemies of God, and the most pestilent enemies of the state; and that the worst Puritan in England is an honester man than the best Lord Bishop in Christendom."

These compliments paid to the Archbishop of Canterbury and the bishops, are as rich and eloquent as those paid to the distinguished John Wesley by a member of that body. Mr. Toplady described him as "hatching blasphemy"—" having a forehead petrified, and impervious to a blush"—a "shameless traducer."

It is amusing to observe, that in all their slanders intended for "grasping at ascendency over all other sects," a pretended zeal for country, with scriptural warrants for all their treachery, cruelty, robbery, and assassination. We have some native specimens to add to these, but we shall reserve them for another place.

The next remarkable passage in the Warning of our distinguished statesman is—" They aim at engrossing the education of the

country; are hostile to every institution they do not direct; are jealous of seeing others begin to attend at all to that object."

"They aim at engrossing the education of the country." what way ?-By what means? Their own published documents will answer this. The Sunday School Union has in various reports declared their intention "to force out of circulation" all such elementary books as disagree with their views-to "revise and alter"--" yet keep their titles"--" to change the ideas of authors" -and to become (see Appendix to Dr. Ely's Sermon, published with remarks by himself, in 1828, also Preface to the Catalogue of Sunday School Books for 1826,) "the dictators to the consciences of thousands of immortal beings." And what reward, think you, they anticipate for their laudable exertions in becoming "dictators to the consciences of thousands of immortal beings?" Appendix to Second An. Rep. S. S. Union, 1826, p. 93, answers that, "In ten years, or certainly in twenty, the political power of our country would be in the hands of men whose characters have been formed under the influence of Sabbath schools."

As a specimen of their altering and yet keeping the title of books, we would instance the Bible, which the American Bible Society printed and sent to South America, with a falsehood stamped upon its title-page, in order to deceive the Spaniards. It purports to be a translation from the Vulgate by the Bishop of Segovia, and called by that Society the "Bible of the Bishop of Segovia." And yet the books which the Protestants call "Apocryphal," but which Catholics consider inspired, are omitted, and nothing said of the omission. This is a recent practical illustration of the second commandment revealed to them by Almighty God, of "removing all false worship, and all the monuments of idolatry," by what they

call "moral influence." We might add a few more examples of their altering and yet keeping the title, but we deem it unneces-

sarv.

They "are hostile to every institution they do not direct; are jealous of all others who begin to attend to that subject," (education.) Every one who has visited their churches, has had sufficient evidence of the truth of this assertion, from their incessant and incendiary chamours against all denominations, particularly the Catholics, the Universalists, Unitarians, Quakers, and, until recently, the Methodists, the last of whom, the Rev. Dr. Wylie, a Presbyterian, in his Two Sous of Oil, p. 31, describes as "clouds of illiterate Methodist locusts, which darken the horizon of these states..." the infuriate zeal with which they propagate their poisonous doctrines, resembles much the scribes and pharisees, mentioned in Matthew xxiii. 15."

The destruction of a charitable institution of learning at Boston, the attempt to burn a similar one in Baltimore, the destruction of two in this city, together with two churches, are not weak arguments in proving the assertion of Jefferson, that "they are hostile to every institution they do not direct." One evidence of this part of our subject will be given in another place. To be clear and explicit, it will be necessary to repeat the passage of our distinguished

statesman.

"The Presbyterian clergy are the loudest, the most intolerant of all sects; the most tyrannical and ambitious; ready at the word of a lawgiver, if such a word could now be obtained, to put the torch to the pile, and to rekindle in this virgin hemisphere the flames with which their oracle, Calvin, consumed the poor Servetus, because he could not subscribe the proposition of Calvin, that magistrates have a right to exterminate all heretics to Calvinistic creed. They pant to re-establish by law that holy inquisition which they can only infuse into public opinion."

We will now go into an exposition of a regular series of pantings, which we recommend to the serious consideration of our

fellow-countrymen.

We trace an exhibition of the first public "pant" in the "Two Sous of Oil," a short doctrinal treatise on the "Duty of Magistrates and Ministers," published in 1803, by Dr. Wylie, a Reformed Presbyterian. This writer advocates candidly and fearlessly the principles of the Westminster Confession of Faith—the present creed of the General Assembly. In his Preface he writes, "The time has been when the whole body of the Presbyterians in Scotland, England, and Ireland unanimously subscribed them."

He attempts to prove that the doctrine of what is called "Union of Church and State," is conformable to the law of God, in the institution of the two great ordinances of "Magistracy and Ministry." The Confession of Faith teaches that the "civil magis-

trates are nursing fathers to the church." In the "Two Sous

of Oil," page 38, is the following:-

"Kings shall be thy nursing fathers. Would he not be a hard-hearted father who would put his child upon the same footing with wolves, tigers, and other voracious beasts of prey? The political father, who leaves the child truth in the jaws of enemies, still more deadly, cannot be allowed to possess much more tender feelings. Will the Church of Christ enjoy no other privilege than this "by sucking the breast of kings?" Queens, which?

Again, ibid. p. 19: "He (the magistrate) ought, by his civil power, to remove all external impediments to the true religion and worship of God, whether they be persons or things; such as profaneness, heresy, idolatry, and their abettors, as did, Asa, Hezekiah,

Josiah, and other pious kings."

Here we have more scriptural warrant. "Abraham, the Lord thy God shall deliver them before thee, thou shalt smite them and utterly destroy them; thou shalt make no covenant with them, nor

show mercy unto them."

In pages 34 and 35, the Rev. gentleman denounces the government of the United States and the state government, for allowing universal liberty of conscience. We extract, "The government gives a legal security and establishment to gross heresy, blasphemy,

and idolatry, under the notion of liberty of conscience."

What a blessing is it for humanity—for the whole human race, that our government has a halter round the neck of this monster of intolerance, Presbyterianism. I say halter, for I have never yet gazed upon a Presbyterian minister, that I have not thought, from his morose, restless, intriguing, and perturbed look, but that he was concocting some villany, and that he was only checked by the gallows in perspective. But let us proceed.

We take the following extracts from a Sermon, preached by the Rev. Dr. Ely, on the 4th of July, 1827, which we desire the reader

to weigh well.

"Our rulers....ought to search the Scriptures; be baptized, and

celebrate the Lord's supper."

What will our friends, the Quakers, the Unitarians and the Universalists say to this religious test of qualifications for office?

"In other words," the Dr. continues, "our president, secretaries of the government, senators, and other representatives in Congress, governors of states, judges, state legislators, justices of the peace, and city magistrates, are just as much bound as any other persons in the United States to be orthodox in their faith."

Such orthodoxy as that which condemns the constitution of the Union for giving "legal security to gross heresy, blasphemy, and

idolatry, under the notion of liberty of conscience."

"I propose, fellow-citizens," adds the Dr., "a new sort of Union: or if you please, a Christian party in politics, which I

am exceedingly anxious that all good men in our country should join, not by subscribing a new constitution and the formation of a new society, but by adopting, avowing and determining to act upon truly religious principles in all civil matters."

"The Presbyterians alone could bring half a million of electors

into the field."

"It will be objected that my plan" (of making orthodoxy a test for office,) "of a truly Christian party in politics, will make hypocrites. We are not answerable for their hypocrisy if it does."

How the heart of the Dr. would have throbbed with exultation, had he witnessed the procession of the "Christian Party in Politics" on the last 4th of July, carrying banners of *Proscription* and of *Church and State*. And how he would have chuckled over the idea of the wire-puppets that had been made of the other denominations in forming the procession of the "Christian party in politics." But we will touch more on this subject in another place.

In perfect accordance with the above sentiments of the Rev. Dr. Ely, the Sunday School Union, which is under the supervision of the Presbyterians, had the candour (see Appendix to second An. Rep. S. S. U. 1826, p. 93,) to declare their intention "to force out of circulation, to revise and alter" all such books as did not coincide with their views, and to become "the dictators to the consciences of thousands of immortal beings." And, "In ten years, or certainly in twenty, the political power of the country will be in the hands of men whose characters have been formed under the influence of Sabbath schools."

This we denominate the second pant of the beast. The Reviewer Reviewed, published in 1833, by the Rev. Mr. Houston, a Reformed Presbyterian, has the following: "Actuated by holy zeal for the honour of God, and feeling a deep interest in the safety of the true religion, the magistrates may restrain its daring enemies; and if free from malignity in so doing, he incurs not the guilt of a persecutor, according to the true import of the word." p. 20.

"The most enlightened of our Reformers, too, whether churchmen or statesmen, and the most faithful and devoted martyrs to the Reformation cause, drunk deeply into the same spirit, being avowed abettors of magisterial interference in favour of the Reformed

religion." p. 19.

"The penal statutes enacted in various Reforming parliaments, against idolaters and heretics, prove incontestibly that at that time, at least, and by those men whom we are accustomed to venerate as valiant witnesses for the truth, the suppression of idolatry and heresy by the authority of the civil magistrate was regarded as an indispensable duty." p. 59.

The article of the Westminster Confession (chap. xxiii.)....in which the swearers bind themselves, each 'according to his station and means competent thereto, to extirpate superstition, heresy,

schism, profaneness, &c.' exhibit with a clearness not to be misunderstood the doctrine which they maintained on this subject." p. 62-

"When the abettors of error are restrained by the civil magistrate, and when he acts in every respect as a true 'nursing father to the Church,' faithful ministers will be encouraged in their labours, and the difficulties that now oppose their success in the ministry, will be in a great measure removed....In no country, without the aid of the civil magistrate, can Christianity (Presbyterianism) universally prevail. Popish delusion received no effectual check in Scotland, till the rulers and nobles of the land put their hand to the work and called into exercise their official authority, to restrain and punish the enemies of the truth." p. 66.

Speaking of the United States, he remarks, "The government

Speaking of the United States, he remarks, "The government of this land of freedom, as it is boastingly termed, not only contains no direct recognition of the moral Governor of the universe, offers no homage to Messiah, but makes it essential that no favour should be extended to the Church of Christ more than to any merely civil institution, while her avowed enemies are eligible to all places of power and trust, and the fullest toleration is extended

to every species of error and irreligion."

In perfect accordance with these views, the General Synod of the Reformed Presbyterian church, held in Pittsburg, in 1834, in two Overtures published as an appendix to its proceedings, maintains the following:—

"We proceed now to establish the charge of immorality against

the Constitution of the United States." Overture, p. 5.

"1. It does not acknowledge or make any reference to the existence or providence of a Supreme Being."

"2. The United States' Constitution does not recognise the re-

vealed will of God."-i. e. Presbyterianism.

"3. The Constitution of the United States acknowledges no

subjection to the Lord Jesus Christ." p. 6.

Again: "The Constitution of the United States contains the infidel and anti-Christian principle, that a nation, as such, ought not to support nor even recognise the religion of the Lord Jesus Christ. Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

The gradual creeping and panting of this Moloch of intolerance must be amusing to the observer, and particularly in this third pant, where the beast has shown its head. In the fourth pant we have

an exhibition of its claws, at three different times.

In attempting to restrict the legislative enactments of our nation by stopping the Sunday mail, we have the first; in trying to make the Sabbath holy by legislation, we have the second; and in endeavouring to *incorporate* a religious institution in our state, Pennsylvania, we have the third exhibition of its claws.

What a faithful embodiment this monster (Presbyterianism) gives

us of Milton's description of sin, in his Paradise Lost, especially of the strange deformities which are represented as rushing at intervals from its bowels and then rushing back with suppressed howls and yells of execration to hide themselves in their horrid kennels.

In the fifth pant we have an exhibition of one of the old tricks of the beast. True to its pretended commission from the Almighty "to remove all false worship," to crush that constitution which "gives a legal security to gross heresy, blasphemy, idolatry, and all under the notion of liberty of conscience," it adopts that by which it so signally triumphed in all countries where it gained political ascendency. And what is that? Thick, gross, stupid, unmitigated slander. That sect, the most unpopular, was to be destroyed first, and the others "to be graduated on the same scale."

We will here give a few of the published slanders from memory. The most prominent are, the "Foreign conspiracy" by a Brutus, in which the governments of Europe were represented as preparing to invade our liberties for the sake of establishing Catholicity: "The Downfall of Babylon," by Miss Reed; an abusive publication by one Smith, followed by the republication of old exploded calumnies, which have been refuted by protestants themselves; such for instance as the Secreta Monita, denounced as a forgery in the British Parliament by Leslie Foster, as great a bigot as ever existed. Reports were now industriously circulated that the Catholics had subterraneous passages and dungeons for the inquisition under their churches, for the purpose of raising a mob to destroy them. Dr. Miller of the Princeton Theological Seminary, about this time appeared. In his introductory essay to the History of Romanism he denounced his fellow Catholic citizens "as foes to God and man," and compares them to "highwaymen and assassins in the The production of this theological buffoon (I judge his character from his work) was followed by a conspiracy to blacken the reputation of a whole community. A work is published, called "Maria Monk." in which scenes of the lowest and vilest debauchery are sprinkled with infanticide and murder. To support this conspiracy by perjury, an attempt is made by the Rev. Mr. Brewster, a Presbyterian, and others, to bribe the unfortunate mother of an illegitimate child. We will here subjoin an extract from Mrs. Monk's oath, shewing the effort of these unprincipled wretches.

"Early in the afternoon of the same day, Mr. Hoyte came to my house with the same old man," *** "they spoke very bitterly against the Catholics, the priests and the nuns; mentioning that my daughter had been in a nunnery where she had been ill-treated. I denied that my daughter had ever been in a nunnery, that when she was about eight years of age she went to a day-school. At that time came in two other persons, whom Mr. Hoyte introduced; one was the Rev. Mr. Brewster. I do not recollect the other Reverence's name. They all requested me, in the most pressing terms, to try

to make it out that my daughter had been in the nunnery; and that she had some connection with the priests of the Seminary, of which nunneries and priests he spoke in the most outrageous terms; said that should I make it out myself, my daughter and child would be protected for life."

Again, "That as to the history that she had been in a nunnery, it was a fabrication, for she never was in a nunnery, that I had employed the influence of Dr. Nelson, and of our pastor, the Rev. Mr. Esson, but without success. Itold them, notwithstanding, I was a protestant and did not like the Roman Catholic religion," &c.

Let the reader comment on this.

For the better dissemination of the above slander, together with many more, and for the express purpose of stirring up the vile mob against the Catholics, itinerant Presbyterian haranguers on pay, were going about from one part of the Union to the other. By a singular coincidence the doctrine of Catholicity was then undergoing a simultaneous discussion in New York, Connecticut, Massachusetts, Ohio, Kentucky, and other states, in which Catholics were represented as enemies to free institutions, &c.

In our own city similar discussions were held. We recollect one evening of a visit to the Rev. Mr. McCalla's church, in which we found a circle of Presbyterian ministers reiterating with much burlesque and gross ribaldry the stereotyped calumnies against the Catholics. This exhibition closed, as it opened, with a prayer. "Taking the livery of heaven to serve the devil in." "Blessed are the peace-makers, for they shall be called the children of God."

The result of these discussions, and the propagation of these slanders by the itinerant haranguers, was the destruction of the Convent at Boston. Scarcely had the Rev. Dr. Beecher, from Cincinnati, preached in Boston his third inflammatory sermon, than the charitable institution just alluded to, was wrapt in flames, and harmless females and orphans were seen hurrying in the dead hour of a cold bitter night from the infuriated Presbyterian incendiaries. This was followed by an attempt to destroy the cathedral of New York and the adjacent orphan asylum, which was under the care of the sisters of charity. The Baltimore mob came next, instigated by a violent, hot-headed bigot, by the name of Breckenridge, a fit representative of the intolerant, lying and murderous spirits, Calvin The intended victims of this mob were the and John Knox. Carmelite nuns and their convent. The Catholics of that city, like those of New York, protected their property. The ruffians drew back, and were at last dispersed by the city authorities. The monster of intolerance was disappointed. The long-wished for crisis for the extermination of the Catholies had not arrived .-More calumnies were to be hatched, more to be disgorged, more active agents for the dissemination of such were to be employed. Other denominations were to be made its puppets.

How the monster must have chuckled over those dupes that itinduced to form a "Protestant Association" in this city, which was
formed for the express purpose of slandering and persecuting the
Catholics. This Association was comprised of about eighteen
protestant clergymen, and those the most ignorant, ferocious and

hot-headed of our bigots.

"And well," writes a talented and distinguished protestant clergyman of this city, "did the zealous though mistaken leaders of this Association come up to its design. Congregations, instead of being taught from the pulpit to adorn their profession by all the lovely graces of the gospel, by kind and affectionate bearing in the world, by earnest and ever active endeavours to secure for themselves and others the blessings of peace, were annoyed with inflammatory harangues upon the 'great schism,' and upon the 'abominations of the Roman church.' The Pope, and the Pope, and the Pope, was the beginning and the end of sermons in certain churches; and women and children were frightened with the details of him at Rome; whilst they who were of the stature of men were held breathless captives, when they were addressed by these orators upon the subject of papal usurpations, and the ecclesiastical domination contemplated by 'anti-Christ' in America. They were told that there was not a Catholic church that had not underneath it prepared cells for protestant heretics; that every priest was a jesuit in disguise; that the Pope was coming to this country with an army of cassocked followers, and that each would be trebly armed with weapons, concealed under the folds of 'Babylonish robes.' Never did Titus Oates detail more horrid conspiracies than did these clerical sentinels; and all that was wanting was the power, and such a judge as Jeffries," (or Calvin) "to make every Roman Catholic expiate his 'abominable heresy' upon the scaffold, or amid the flames."

"It was a melancholy state of affairs which the prosecution of this Association brought about in this city, once known and acknowledged to be foremost in social harmony and order. The peace of the community was disturbed; families were made to break asunder the bonds of fellowship; protestants were warned against associations with Catholics for any purpose, and from almost every desk, on the day consecrated to holy rest, even from the agitation of human passions, intemperate declamations against the 'evils of Romanism' was sure to be heard. 'No compromise with Rome,' and no peace to her 'degraded subjects,' were the watchwords of these protestant crusaders. All discussions among themselves were now hushed. The angry passions of differing christians were stilled for the season, to be concentrated upon one object with increased energy and force.'

Having disgorged their slanders, the next object was to know if the crisis had arrived—to ascertain if a general extermination of

the Catholics could be effected. To gain this intelligence the pettiest act of persecution that was ever conceived was resorted to. A petition was drawn by the monster and his dupes, the Protestan Association, imploring protestants not to give employment to Catho. And who were those Catholics? The poor, self-exiled, destitute Irish girls-forced from their homes by oppression and poverty—forced to cross a broad ocean for the paltry sum of \$1 to \$2 per week, the greater part of which is generally sent back for the support of helpless and aged parents. And this Association, comprised of ministers of the gospel, these honourable, high-minded, generous-hearted philanthropists, would deprive these poor destitute beings of the common subsistence of life. After this charitable document had been drawn, hundreds were discharged, and confirmatory of the noble act, advertisements might be seen daily in the papers, "A girl wanted. No Catholic need apply." But this petition generally, for the credit of our city, was rebuked with silent indignation. The crisis had not arrived. The Monster and his dupes, not at all abashed, now established a cent paper, through which the blackening flood of old and new calumnies were to be poured of the grossest kind. These calumnies were to reach that class which never visit a church, except for mockery, sacrilege, or incendiarism. This class the monster, in his zeal, had overlooked By a cent paper this class was to be reached. The viler the miscreant to conduct this journal the better; accordingly a renegade Jew, a drunken, rioting vagabond from Baltimore was hired. A man in whose countenance are strongly depicted the cut-throat propensities of a Marat, with something of the low, cowardly chicanery of a would-be Robespierre. The imagination is not much tasked when looking into his sleepy-like, dark bulging eye, to observe in it the ferocity of the half-famished wolf, drugged by opium. His physiognomy, as well as his incendiary productions, show that his chief pleasure consists in disorganizing society, in trampling upon all laws, human and divine, and in revelling in the blood of his fellow beings. This beastly, depraved wretch, was and is supported by Irish Orangemen, traitors to their country and sworn enemies to our own. Never has the light of heaven fallen upon a more utterly debased and degraded set of wretches than these, except the one just alluded to. History can furnish no parallel to them. Every nation has had its traitors; but we know of none who, like them, have telebrated for centuries, by processions and songs of triumph, the anniversary of their national oppression and degrada-What fit subjects—the incendiary, the mocker of all faiths, he sacrilegious, the despised political "hack," the assassin, the traitor, the ferocious bigot, the low pilferer, the debauched, drunken and profane minister. What fit instruments, I repeat, for the monster of intolerance for forming a "Christian party in politics," under the name of "Native Americans," But more of these shortly.

About the time of the establishment of the journal alluded to, the 44 Native American" party was started in this city by the cast-offs, the petty and contemptible hacks of the whigs and democrats, which were shunned and despised equally by both. Never did a more favourable opportunity offer to the Monster for the accomplishment of the grand object—for forming a "Christian party in politics," under the flattering and winning appellation of "Native Americans." The shallow brains of these "hacks," their cupidity, their ignorance, their unbounded presumption could be easily played upon. After spreading dissensions in the Public Schools, as in 1884, by introducing sectarian forms of worship, and forcing the children of Catholics against their religious predilections and in open violation of law, to join in such; and after having raised the base and infamous falsehood that Catholics were attempting to exclude the Bible from the schools, the Monster and his dupes might be heard as the principal speakers in all the Native American meetings, denouncing in the most violent and inflammatory language the Catholics as the "degraded slaves of a foreign intentate," as "unfit for freedom," as "enemies to free institutions," with numerous other silly and absurd slanders. Day after day these meetings were held either in churches or at public places; in which new calumnies were inwented and disgorged; while the indefatigable liar, Levin, was parading them in the columns of his journal, exciting the people on to violence and outrage. The crisis had nearly arrived. One more object was desired, as a plea for incendiarism and massacre, and this was to have one of their meetings disturbed by Catholics. Having tried in vain to accomplish this in our city by their foul and reiterated slanders, a "Native American meeting" was held at Kensington, under the windows of an uneducated and excitable The wives and sisters of these people, their country and their religion, were insulted in the grossest manner. Here commenced the riots by riotous language. The insulted were goaded on to madness. The meeting of the rioters was attacked. staging gave way, tearing an old rotten flag which was designed for the occasion, which the "Natives" tore still more, and which they afterwards swore infamously that it had been "torn and trampled upon by Irish papists." Here was a base falsehood well calculated to stir up the indignation of the American people. "The American flag trampled upon by Irish papists."

Three days afterwards a mass meeting of "Native Americans" was held in the State House Yard. After ascertaining their strength they adjourned to meet on the riot grounds, for the express purpose of attacking the Irish, having been previously invited to come "prepared for self-defence." The subjoined extract taken from a fearless, independent protestant press of our city, corroborates our

remarks.

Who BEGAN It?—Who began the murderous affray in Kensington? The Nativists say that "the meeting of American citizens was fired upon by foreigners." Yet, from the evidence in the trial of John Dailey, it turns out exactly as we have all along stated it, viz.: that the Native meeting in Kensington was an armed one, and first fired on the Irish. The very first gun fired was by a Native, and it shot Patrick Fisher, an Irishman and a Catholic!

Will the friends of truth abroad be careful to note these facts, developed on oath before a court of justice, by disinterested persons—persons not Catholics—not Irish—not belonging to any particular party. For instance—as to who fired the first shot. Alfred M.

Clark, sworn—said—

"I saw the man who fired the first pistol; he fired it at the crowd who were fighting; I did not see it take effect; I don't think he was in the fight; he ran out of the market and fired; first one pistol and then another; he ran out from the market house and said, hurrah for the Natives and kill the d—d Irish; those men who were in the market were fighting then the meeting came up; there was a good deal of harsh talking and cursing, d—g the Pope, the Papists, &c.; when those in the market rushed out some few were left in; when this man fired, the people who were fighting dispersed towards Cadwallader street, and the others followed them; they then rallied, and the others rushed back into the market, loaded their pistols, ran out and fired; the fighting became general, with various success between the two parties. I then went away."

Again, Andrew Hague, another witness, sworn, says-

"When the fight first commenced, I was standing at the south end of the market; when it began there was a rush outside, and the cry was 'Rally,' or 'Go it, Natives:' I think I heard the cry, 'Down with the papists;' when I first went in there were not more than half a dozen people there, and they had do arms."

He thus gives the beginning of the riot-

"I was returning from Fourth and Master, when I went into the market-house to shelter myself from the rain; after the meeting had come over into the market-house and organized; two men commenced fighting; as soon as they commenced, the meeting rushed towards them, outside the market; then there was a general fight; several pistols were fired from the market, and one outside; this one outside was fired towards Cadwallader-street; there were a number of pistols fired; I saw guns fired a few moments afterwards."

Joseph Wood, sworn, says-

The Native meeting adjourned to the market-house, and there reorganized; Mr. Levin was about to resume his speech; I was immediately behind him on the eastern side of the market; I heard some commotion on the western side, and went over there; I saw about twenty or thirty persons engaged in fighting; while there I saw the flash of a pistel, and heard the report; it was fired on the west side of the market, just outside under the eaves, towards Cadwalader-street, across a vacant lot; I made an exclamation, 'My God, they've got fire arms;' I then took a turn up the street, and on going down I saw a man with his face bloody lying on the stall; he was Patrick Fisher, formerly constable of the ward; they took him away; *

I know Patrick Fisher, he is a Catholic and an Irishman."

John Matheys, sworn, says-

"The first arms I saw on the ground were men who had guns, and were walking about firing from the crowd upon the houses."

R. G. Fougeray testified also on oath-

"On Tuesday afternoon, at 3 o'clock, I was at Mr. Burr's store; I heard persons coming up Second-street; I went over and met the procession near the corner of Phonix and Second; I noticed a number of men with arms, some with single and some with double barreled guns; I undertood they were going to the market-house to hold an adjourned meeting. * * * The disturbance took place the moment the meeting arrived; there was an attempt to organize in the market-house, and the demonstration from the hose-house came from there; the first firing came from Jefferson-street, but not till the attack upon the house."

Mrs. Mary Baker, sworn, said-

On the 6th and 7th of May last I lived at the corner of Second and Phænix-streets, in the dwelling part of the Catholic schoolhouse; I knew nothing of any circumstance till eight o'clock on Monday evening; I was informed by a boy that they were about to attack the house; I fastened up the shutters and doors, but had no idea they would put their threats in execution; between eight and nine they came to the house, tore down the fence, and continued firing and beating against the doors and windows; they fired with ball against the house; when they came to the back part, the rabble splintered the door and put fire within the house; I came out and told one of them to let me go out before setting fire to the house; he took a rock stone and knocked me down; I was knocked insensible, and when I came to, I found there was no person there; I then took a candle and went out, and remained away until four in the morning; the people who came in the evening were thousands; I can't say what language they used, it was too low and abusive; it was abusive of the Pope and the Catholic Church; there were no arms or weapons about the house; the next day all the doors

were open, and I tried to remove my furniture."

Cross examined—"They remained two hours there; I saw a firestick put into the entry; about four men were at the back door when I went and requested one of them to let me go out, and he knocked me down; the firing was from all sides of the house, and the balls struck every where; stones came into the window; I went out of the side door; I had charge of the house; it is now in ruins, being burned the day following."

Wm. F. Small, sworn-

"I was looking out of the third story window of the school-house; looking north-west; the fight had not been going on more than one or two minutes, when I saw the flash of pistols from the eaves of the market-house; they were the first fire-arms used; about two minutes after, a shot was fired from an alley above the hose-house."

* * "When the party from the market-house came by the school-house, I observed one of them with a horse-pistol, loading and firing as he ran; when opposite the school, he fired on his pursuers and then ran."

George H. Martin, sworn, said-

"I went up on horseback before the meeting went to Kensington; I was there fifteen or twenty minutes before the meeting came; I first saw the crowd coming up Second-street, above Franklin; I retired in front of them as they went north; the body of them went to where the market stood; I stood at the north end of the market, on the north side; I had been there but a few minutes when the head of the column of the meeting entered the south end of the market; the only persons I saw in the street, between me and the crowd, were two Irishmen and two women. The crowd immediately commenced stoning the women, when I advanced, waving my hat, and asked them if they were men or Americans who would attack women; at the same time I told the two Irishmen to retire to their houses, which they did; the women also passed on without being hurt; the mob then began to throw stones at the houses on the west side of the market, and I saw one man run and jump with both feet against a door of one of the houses; I thought the houses would be defended, and I moved off; I had not gone twenty yards before I heard the report of fire-arms; the crowd soon dispersed, and I then saw a body of men form in files two abreast, with shot-guns and rifles, and come up through the market. They came out and formed in open order on the open lot, and fired at the houses on the west of the market."

"We might accumulate a column more of testimony, going to prove that the "Natives" went to Kensington armed for a riot—that the

first fire was by a Native—and that the Irish fired in return, and in defence of their houses attacked by the Natives. This places the riot precisely on the right ground. It shows at once who began this dreadful affray, and will enlighten our readers at a distance, to some purpose, on this subject. We hope the facts will be remembered.

After the "Natives," the rioters, had dispersed the much slandered and much persecuted people,—those who had fought in self-defence of their homes and their lives—they not only attacked, plundered and fired their dwellings, but also the houses of those harmless and inoffensive persons who professed the same faith. The little which these much oppressed people had been accumulating by hard industry for years, the "Natives" destroyed, while hundreds of men, women, and children, the weak and the infirm, of all ages, were seen hurrying from their blazing homes amidst the shouts and rude insults of the ruffians.

Our Moloch Monster, now flushed with victory, warmed by the blaze of burning ruins, and anticipating to lap the blood of fresh victims, of a whole community, now led on his vile hordes to the destruction of the temples of Almighty God. All the churches to which their victims in faith belonged, were to be destroyed. St. Michael's church and the school-house of the Sisters of Charity were fired, the church of St. Augustine, which Washington contributed to erect, was seen reddening luridly the distant heavens, threatening the adjoining buildings, for squares around, with the same devouring element. And while the church was wrapt in flames, our "Natives" broke into the parsonage and the school-house back, which in the time of the cholera sheltered over three hundred Protestants, set fire to them, defaced an image of Washington, broke into the library, carried out the books, among which were two hundred Bibles, and made a bonfire of them, while other "Natives" were defacing and robbing the sanctuaries of the dead. And these are the Natives whose constant cry is, "Spare-oh spare the Bible."

The next church marked for destruction by the Monster was that of St. John. Accordingly, after St. Augustine's was in ruins, the ruffians of the monster might be seen moving in that direction with fiendish shouts of exultation, mingled with horrid bissphemies and execrations. The Monster was there disappointed. He had not calculated that interest was stronger than prejudice. Self-preservation saved that church and the remaining churches of the Catholics from our Presbyterian ruffians, the "Natives." The deluded bigot, and those who looked with fiendish rapture at the destruction of the abovementioned churches, now began to think that their own property, their own lives were in danger. They saw that the Natives would not be satisfied with mere brick and mortar. The ill, cut throat looking ruffians that comprised the body of them, betrayed their calling. Men grew alarmed for their own safety, their

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own property. What these bigots pretended to have closed their eyes to before, was remarkably apparent, viz. that the military had a right to disperse the rioters by fire-arms. What a wonderful discovery! what hypocrisy! what a mockery of all law and common sense. When the resolution to fire on the mob had been determined upon, the mob dispersed, and the monster, I repeat, was again disappointed, and again he had recourse to his old weapon—slander. Press, pulpit and rostrum again disgorged their calumnies. Among these, the Reverends of the Monster were the most violent and abusive. The infamous calumny that "Catholics wanted to exclude the Bible from our schools," was again iterated and reiterated by those abandoned wretches. The most indefatigable and unblushing calumniator in this respect was Lewis C. Levin, the Natives' candidate "for Congress or the Penitentiary."

During the repetition of these slanders, a grand inquest was made. The causes of the riots, in that infamous presentment of that jury, was ascribed "to the efforts of a portion of the community to exclude the Bible from our public schools. The jury are of opinion that these efforts in some measure gave rise to the formation of a new party, which called and held meetings in the district of Kensington, in the peaceful exercise of the sacred rights and privileges guarantied to every citizen by the Constitution and laws of our state and country. These meetings were rudely disturbed and fired upon by a band of lawless irresponsible men, some of whom had resided in our country only for a short period. This outrage, causing the death of a number of our unoffending citizens, led to immediate retaliation, and was followed up by subsequent acts of aggression, in violation and open defiance of all law."

How indelibly these falsehoods have been branded, by the Address of the Catholic laity, by the Catholic Bishop, by the Board of Controllers of the public schools, and by the unexceptionable evidences elicited in the trial of Dailey. How many of that jury professed the creed of our Moloch monster, whose pretended commandment from God is, "to remove all false worship, and all the monuments of idolatry, according to each one's place and calling," either by treachery, perjury, sedition, incendiarism, robbery, or

assassination?

We will now proceed to the seventh pant of the monster—the procession of the 4th—the procession of proscription—the procession of church and state, at which the beast, we repeat, must have chuckled with delight, in beholding its numerous, wire-worked puppets. Be it remembered, that the first procession of proscription, of church and state, took place in Philadelphia, on the 4th of July, 1844. What a contrast to that Declaration which was made July the 4th, 1776, in which civil and religious liberty was proclaimed to all. The object which the monster had for this procession, was like that of the persecution of the poor Irish girls, namely,

to ascertain his strength before another massacre was attempted. Being satisfied, the monster now spread reports that the mob intended to attack the church of Philip de Neri, under the expectation that the Catholics would arm it, and, in so doing, afford a pretext for its destruction. The Catholics having been taught the absurdity—by the previous loss of two-of resigning their churches to the protection of the civil authorities, now determined, like the Catholics of New York and Baltimore, to protect them themselves. Accordingly, upon application for arms to the highest authority of the state, arms were granted. No sooner had it been known that they were placed in the church, than a report, previously prepared, was raised by the organ of the monster, that the Catholics were concerting a dangerous plot, and that they were arming their churches for a general massacre of the Protestants. This silly and absurd slander, backed by the misrepresentation that 'it was illegal to arm churches,' was sufficient excuse for the "Natives" for the destruction of that church. The same ill-looking ruffians, the same rough deformities of human nature, that sacked houses in Kensington, fired churches and robbed the dead, were seen on Saturday, July 6th, gathering around the church of St. Philip de Neri, shouting' and blaspheming, and apparently waiting with the greatest impatience for night—for darkness, to commence the work of sacrilege and incendiarism; while Presbyterians and Irish Orangemen were heard entertaining small groups opposite the church, denouncing Catholics as the worst of assassins, running over all the old stale slanders, while every now and then a Native would exclaim,-"Every damned priest should be hung!" "Down with the infernal papiets"-" Fun to-night, by G-d !" At intervals, during these charitable exclamations, small boys might be seen throwing stones or mud at the church, at which the groups broke up with a rush and a general shout-"Go it, Natives!" "Fun to-night, by G-d !

Ill health, and the want of time, prevent us from showing the open violation of law, and the murderous results that here followed; the detail of which, together with the concomitant circumstances, would go far to elucidate and strengthen the warning of Jefferson.

We will here give a few facts, identifying "Native Americans"

with the church-burners, rioters, &c.

1. The watchword and cry of that party in the riots of Kennington and Southwark—in every act of plunder, sacrilege, incendiarism, treason, massacre, and rebellion, were "Go it Natives," 2. Lewis C. Levin appealed to the mob, in the name of the Native American party, and thereby appeased their infernal fury so much, that he could pledge the honour of that party for the safety of the building they sought to destroy. 3. Thomas D. Grover, who had been chief marshal of the Native American procession, when mounted on a cannon they had loaded and pointed at the doors of that church, ap-

pealed to the rioters as "Natives," and said, "I led you like a decent set of fellows on the 4th, and I am sorry to see you disgrace the party now." 4. The organs of that party excited the populace to rebellion, when the civil authorities were attempting to suppress the outrages of the mob. 5. The members of that party wrapped up in the American flag a low and infamous ruffian by the name of Cook, who was killed in the act of wholesale murder against the civil authorities. 6. The organs of that party eulogised such men as Cook as "martyrs of liberty," when shot down in the act of plunder and assassination. 7. The organs of that party attempted to screen and legalize the acts of the rioters now in the hands of the law. 8. That party nominated for legislative honours the most active of the rioters—one of which is thus described faithfully by a

fearless press of our city:

"Whether or not his course of life, which gained him in Baltimore and other places such an unenviable notoriety, is calculated to recommend him to an order-loving, discreet people, we have no leisure at present to inquire. Nor shall we even more than refer to the records of the Mayor's Court in this city, of the September sessions of 1834, where the particulars of his indictment and trial for 'assault and battery, with intent to murder Aaron Clement' of the Indian Queen Hotel, may be found. But we would point to his violent, lawless, and inflammatory course in Philadelphia, ever since the good nature of those who converted him from Judaism to Christianity, and from constant bestial inebriation to sobriety, placed a newspaper press under his control. We would point to his daily and indefatigable efforts to array Protestantism in arms against the Catholic Church, and his efforts (crowned at last with too much success) to deluge our streets with human blood-set Christian altars in a blaze—fill our streets with lamentation, and our prison with the dupes of his sinister policy. We would point to his iteration and reiteration of the now established falsehood, started by certain clerical demagogues, about pretended efforts to exclude the Bible from our public schools, until he had gotten the disorderly portion of the community ripe for outrage. We would point to his unblush. ing untruth that "thousands of armed Catholics" were "pouring into Philadelphia from the country, for the purpose of shooting down American citizens," an untruth repeated until he had sufficiently exasperated the populace into the conflagration of Christian churches, and the self-constitution of a mob into judges, and executioners of the sentence of death upon the relations and countrymen of supposed offenders. We would point out his subsequent defence of the armed rebellion against the laws in Southwark—his support of the rioters in their murderous assaults upon our military defenders—and his monstrous and exciting tirades against the law itself, its ministers, and the state executive, until arrested for his unceasing exertions to promote sedition and treason, and his anxiety to re-produce all the accumulated horrors of civil war.

"Whenever the opportunity offered to occasion assassination or destruction, this man has not neglected, during the short period he has been amongst us, to avail himself of it. He has been the active fomenter of every act of violence of which his instruments, the 'church-burners,' have been guilty; and his path in Philadelphia may be fairly traced by the blood-spot and the smoke-stain of the spirit of merciless disorder. Even now, he boldly menaces the judges upon the bench, who are about to try him for his participation in the Southwark rebellion, and calmly calls upon jurors to perjure themselves, that he may go to congress instead of the penitentiary."

That the Presbyterians are the heart and head of the rioters-

the Native Americans, we submit the following:

1. The Native American party has been the foul mouth-piece. both from press and rostrum, of Presbyterian calumnies. 2. Presbyterian ministers have been the most active instigators of the riots by their daily inflammatory and shameless slanders against Catholicity. 3. In all the meetings held for the relief of the sufferers, (i. e. of those who were shot in the act of plunder and assassination) the principal speakers, and the majority of the ministers, were Presbyterians. 4. Irish Presbyterians, chiefly in fiendish exultation, played the "Battle of the Boyne" when the church of St. Michael's was in flames. 5. Members of the Presbyterian Church incited the mob on to the destruction of St. Philip's by the repetition of base slanders, coined by their ministers. 6. The organ of Presbyterianism, under the direct supervision and inspection of a divine Irish Presbyterian, but publicly under the inspection of a notorious and infamous wretch, who has left his name on the criminal records of each state in which he has resided-this organ, I repeat, endeavoured to excite the people to open rebellion when the civil authorities were suppressing the riots. 7. That organ of Presbyterianism has teemed, since its establishment, with the grossest misrepresentations and the most absurd calumnies against Catholies, representing them as enemies to free institutions, denouncing all the civil authorities, and all those engaged in the dispersion of the church-burners, as Roman Catholics, i e. enemies to freedom. That organ represented those who were shot in the act of plunder and massacre in the riots, "as martyrs of liberty," thereby exciting the mob on to further acts of violence. 9. That organ of Presbyterianism was, and is still, the most industrious and indefatigable in the circulation of the base falsehood, viz., that Catholics attempted to exclude the Bible from our public schools, which falsehood, according to the infamous presentment of a grand jury, was the cause of the riots in Kensington. 10. That grand jury of which the majority were Presbyterians, and the rest its dupes, endeavoured to excuse the conduct of the rioters—the attack upon an innocent community, the destruction of an orphan school-house and two churchesas acts of retaliation, by which excuse they attempted to cast odium upon a whole body—and for what? for the acts of a few individuals who fought in defence of their homes and their lives. 11. A Presbyterian judge shamefully misrepresented our Constitution, as a miserable extenuation for the outrages of the rioters, by asserting "that the arming of churches was illegal." 12. The majority of those nominated on the church-burners' ticket are Presbyterians.

In corroboration of the above remarks, showing the restless, determined, and slanderous spirit of Presbyterians, in persecuting a respectable portion of our fellow-citizens, for the sake of carrying out their pernicious machinations against our civil and religious

liberty, we extract the following from an independent press:

"The Biblicals at Worcester.—There occurred at Worcester, in this State, about forty-five miles from the 'American Athens,' alias Boston, on Thursday, Friday, and Saturday of last week, the 12th, 13th, and 14th days of Sept., a mass meeting of the members of the 'Am. Board of Foreign Missions,' of which Theodore Frelinghuysen is now President, and has been for the past year. It was his fortune to be present upon this occasion, and to have presided. As we cannot find a respectable journal here which contains any report of the proceedings, we are obliged to copy from the N. York Commercial Advertiser:

"Rev. Dr. Allen brought in the amended report on the mission to the Sandwich Islands. Some of the more offensive expressions respecting popery were struck out, but some harsh epithets were re-

tained.

"Rev. Mr. Barstow doubted the propriety of using such pugna-

cious terms in a report.

"Rev. Dr. Yale objected to the expression 'new idolatry.' Popery was certainly not a *new* idolatry, but a very old one. It might be as well not to call it idolatry at all, though he believed it to be such and much worse.

"Dr. Allen defended the report by quoting precedents.

"Mr. Perkins still objected to the report. If they were going to compete with that Church in calling hard names, they would assuredly be beaten. And this course was impolitic, if they wished to convert their Romish brethren—for it hardened their hearts, and

made them shut themselves up against conviction.

"Rev. Dr. Cox, of Brooklyn, saw no objection to the terms employed in the report. No man who understood the Apocalypse could suppose that Romanism was ever going to be reformed. 'It goeth unto perdition whom the Lord shall destroy, &c.' There was nothing of conversion about it; it was all perversion. 'The only hope held out was, 'come out of her my people,' &c., and thus they might be converted. 'There might be some pious people in the Romish Church, but he had more resignation than faith in that article. He saw no need of being chary and delicate in their choice of words on the subject.

"He had visited Sing Sing sometimes, in company with Bishop Hughes, and had told him that he had no personal animosity to any man. He wished the bishop well; nay, he wished him better than he was; but that was no reason why he should withhold his opinion of the system. All the words of the report were but milk and water compared with the language of the Apocalypse, which went above and beyond all transcendentalism. Some thought that the 'false prophet' was Mohammed—it was no more Mohammed than it was Joe Smith.

"Popery was the dragon and beast of the 16th chapter, out of whose mouth came forth the whole family 'of frogs, for they are the spirit of the devils.' Mohammedanism was spread out in the 19th chapter. Let them not be afraid of speaking publicly their sentiments. He intended to march under the banner and respond to the truths of revelation. Fractically the report would have done no hurt in its original form. If it would have killed the pope, he would have been glad, but he had no idea that it would touch any

part of the scaly rind of that rhinoceros."

Mr. Theodore Frelinghuysen, as a candidate for Vice-President of the United States, is here represented as presiding in the chair of a biblical meeting, countenancing the gross slanders of a set of infamous Presbyterian bigots. Will the American people disgrace the chair of the Vice-Presidency by the election of such a man? Can he be ignorant of the plots and machinations of these fanatics against our government? We think this sufficient to alarm every friend of civil and religious liberty, particularly when he takes the

following facts into consideration:-

1. That by slander Presbyterianism put down the Lutherans and the Arminians in Holland; the Baptists in Switzerland, the Episcopalians in England, and the Catholics everywhere. 2. That wherever this denomination has gained political ascendancy, it has gained it by slander, treachery, sedition, robbery, and assassination, first by putting down that sect the most obnoxious on the scale of popularity, and the others in the same manner afterwards. 3. That this is the only denomination which enjoins persecution as a doctrine-the only one whose Confessions of Faith make its members traitors to their God or their country, by imposing on each as a commandment from Almighty God, not only to "detest and oppose," but also "according to each one's place and calling, to remove all false worship and all the monuments of idolatry. That this is the only denomination whose Confession of Faith teaches that the union of church and state is not only "conformable with the law of God, but indispensable for the spread of Christianity." 5. That this is the only denomination which adduces scriptural warrant for the union of church and state, and also for all its infernal persecutions. 6. That this is the only denomination which has said, that it would "dictate to the consciences of

thousands of immortal beings by revising and altering all elementary works"—and for which it anticipated "that in ten years, or at least in twenty, the political power of the country would be in the hands of those formed under" their influence. 7. That this is the denomination which our illustrious statesman, Thomas Jefferson, has remarked, "aims at engrossing the education of the country; are jealous of all others who attend at all to that object; are hostile to all institutions which they do not direct," for example, the destruction of a seminary at Boston, two schoolhouses here and two churches. 8. This is the denomination, says Jefferson, "whose clergy are the loudest, the most intolerant of sects, the most tyrannical and ambitious"—assertions which the recent riots have corroborated. 9. This is the only denomination which has attempted to form a Christian party in politics, which "nants." says Jefferson, "to establish by law that magistrates have a right to exterminate all heretics to the Calvinistic creed." 10. This is the denomination, says Jefferson, "whose ambition and tyranny would tolerate no rival, had it power." 11. This is the only denomination which complains of the Constitution of the United States, because "the fullest toleration is extended to every species of error and irreligion"-because, "in consequence of the neglect of the civil ruler on the score of religion, the idolatry of popery is spreading with rapidity. 12. And be it remembered. that this is the only denomination which has attacked-denounced the Constitution of the United States as being "immoral-infidel -anti-Christian in its principles," because, says one of its eminent divines, "it gives legal security and establishment to gross heresy. blasphemy, idolatry, and all under the notion of liberty of conscience." 13. This is the only denomination which has attempted to incorporate a religious institution among us, to make the Sabbath holy by legislation, and to restrict the legislative enactments of our nation. 14. And this is the denomination whose organ in this city recently advocated the accursed union of church and state by the following language: " There must be a conformity between religious and civil institutions, between creeds and laws, or the object of civilization in good government would be destroyed by the effects of a false religion."

This declaration, that there "must be a conformity," &c. not only developes the designs which Presbyterianism have against the Constitution of the Union, but incontrovertibly establishes the pith and substance of all our remarks given in elucidating the warning

of Jefferson.

To conclude, we would ask every friend of civil and religious liberty to examine for himself the history of Presbyterianism in Holland, Geneva, France, England, Scotland, New England, and in Maryland; to ponder well on the actions and writings of the founders of that doctrine; to consider carefully their Confessions

of Faith; to notice the penal enactments made in conformity with all those confessions against all denominations; and to mark well the shameful perversions of Scriptures which they have advanced

for all their inhuman persecution.

We would here close with the following extract from Brandt, a Reformed minister, which we recommend to the serious consideration of many of the bigots of our various denominations, especially to the Rev. Stocktop, of this city. We would ask that gentleman to ponder well upon it, and to stain not with the blood of persecution that creed which he professes, and which yet remains unstained.

"They" (Presbyterians) "now labour," says Brandt, "to get the civil magistrates on their side, and to bring such as are of their opinions into the best offices. If this succeeds, we shall soon see a general synod called in Germany, those of the Calvinistical religion presiding and having the direction of all affairs, judging them according to their own pleasure, not once hearing us, or allowing us to sit in the same synod, but as was done at Dort, rashly censuring our doctrine as false, hindering the exercise of it, and driving away the Lutheran ministers, and unless God prevents it, totally extirpating our religion. We conclude from all this, that their offers of frateraal communion are not sincere, but are only designed as a feint, till they can gather strength and courage to possess themselves of our churches. And if a prince of their persuasion should in time be raised to the imperial dignity, such a spirit as they are of would involve us in blood and destruction, and we poor Lutherans would be butchered like sheep by these our worthy brethren: for with them 'tis a principle of religion that heretics ought to be rooted out by force; and that none but the true religion should be tolerated in a well governed state, as Calvin, Beza, and several others of their leaders maintain. From hence they will infer that the Lutherans are heretics; to wit, Nestorians, Eutychians, Pelagians, &c.; therefore this will be followed by a bloody decree: the Lutherans ought to be extirpated by the This will be the final determination of our Calvinistical brethren, such good are we to expect from them. 'Tis an Æsopical brotherhood which they offer to us, that is to say, such peace and amity as the wolf offered to the sheep, the better to seize and devour them. Let no man, then, be imposed upon by the amicable name of brotherhood; 'tis under this specious pretence, that they are seeking our destruction; and whoever joins himself to these Calvinists, becomes partaker of all that deceit which they conceal, and all the vile intrigues which they have chiefly levelled at the Lutheran churches." Vol. i. pp. 330, 331.

